MINUTES

OF THE THIRTY-SIXTH ANNIVERSARY

OF THE

Broad River Baptist Association,

HELD AT ZION MEETING HOUSE,

Rutherford County, N. C.

OCTOBER 14–17, 1836.

FRIDAY. The introductory sermon was delivered agreeably to appointment, by elder JAMES RAINWATER, from Gal. vi. 10.

2. Read letters from 25 churches, enrolled the names of their delegates and minuted the accounts transmitted.

3. Elected Elder Berryman Hicks Moderator, and Elder Philip Ramsour Clerk.

4. Appointed the Moderator, Clerk, and Elder Drury Dobbins a committee of arrangement.

5. Read rules of decorum.

6. After prayer by elder Alfred Webb, adjourned until tomorrow 10 o'clock.

SATURDAY. Met according to adjournment. The moderator prayed. The report of the committee of arrangement was called for, read and received.

7. Received and read letters from corresponding Associations, viz: From the Bethel, a letter and minutes, by her messengers, Elders E. Eubanks and E. Ray; from the Saluda, a letter by her messenger, Elder H. Lecroy, also a packet of last year's Minutes by Elder D. Scruggs; from the Reedy River, a letter and Minutes by her messenger, Elder E. Smith; from the Catawba, a letter and Minutes, by her messenger, Elder A. Webb; from the Tiger River, a letter and Minutes by her messenger, Elder J. W. Lewis.

8. The following persons were thus appointed, viz: B. Hicks to write to the Bethel Association, G. Wilkie and P. Ramsour messengers; P. Ramsour to write to the Saluda, D. Scruggs, and S. Morgan messengers; J. Rainwater to write to the Reedy River, B. Hicks: and J. M. Webb messengers; D. Dobbins to write to the Catawba River, himself and J. Wilkie messengers; J. M. Webb to write to the Tiger River, J. Rainwater, D. Scruggs, W. Hannon and T. Grogen messengers.

9. Appointed brethren W. Hannon, J. Whisenant, I. Peeler and J. Dobbins, a committee to arrange Union meetings, the committee reported as follows: 1st at Shiloh, to commence on Friday before the 3d Sunday in March 1837; Elders J. Padget, D. Dobbins, B. Hicks, G. Wilkie, W. Hannon, J. Wilkie, J. M. Webb and T. Grogen, are to attend it. 2d, at Antioch to commence on Friday before the 1st Sunday in May; Elders, D. Dobbins, B. Hicks, G. Wilkie, P. Ramsour, J. Willkie, and S. Morgan are to attend it. 3d. at Buck Creek to commence on Friday before the 3d Sunday in July, Elders D. Dobbins, B. Hicks, J. Blackwell, J. M. Webb, W. Hannon, H. Henderson, D. Scruggs, T. S. Rice, T. Grogen, G. Hamilton, J. Lyon and J. E. Williams, are to attend it. 4th. at Mt. Arrarat, to commence on Friday before the 2d. Sunday in August, Elders, J. Richards, D. Dobbins, B. Hicks, G. Willkie, J. Rainwater, P. Ramsour, J. M. Webb and S. Morgan, are to attend it.

10. Appointed brethren, J. Camp, J. Wells and D. Gold, a committee to receive contributions for printing the Minutes and Circular letter of the Association; the committee returned with the amount of - - - - $35 18
The Clerk reported a ballance in his hands, of last year's contributions, of - - - - - - $16 13
The Clerk was directed to have 1200 copies printed, and to distribute them as usual.

11. Appointed brethren D. Dobbins, B. Hicks, P. Ramsour, J. Rainwater and J. M. Webb, a committee to examine the Minutes of corresponding associations, to whom all the papers belonging to the association are referred.

12. Appointed brethren W. Covington, D. Warlick, W. Martin and E. Jones, a committee to arrange the preaching for to-morrow, who reported as follows: A. Webb to preach the first sermon, E. Ray to preach the second sermon; after the intermission, J. M. Webb preach, and D. Dobbins follow and conclude.

13. Appointed J. M. Webb to write the circular letter for next year, the subject to be, "*The necessity of the agency of the spirit of* God, *in the work of Regeneration on the soul.*"

14. Elected J. M. Webb to preach the introductory sermon next year, and in case of failure, D. Dobbins be prepared. After prayer by J. M. Webb, adjourned until Monday, 9 o'clock.

Sunday. The Stage was occupied by those appointed; the congregation was large, attentive and solemn. The servants of the Lord were enabled to exhibit the word in spirit and in truth; and from the apparent good effect, it is to be

hoped that the benefits of the labors of this meeting will be realized for many days to come.

Monday. Met according to adjournment. Prayer by the Moderator. Took up the remaining business of the Association.

15. The corresponding letters were called for, read and received.

16. The circular letter prepared by B. Hicks, was called for, read and received.

17. Our next Association will convene at Buffalo meeting house, York Dist. S. C. 2 and a half miles S. E. from Quin's Ferry on Broad River, at the usual time.

18. The committee appointed to examine corresponding Minutes, report that they find nothing that is necessary to be inserted in our Minutes.

On motion, *Resolved* That the Clerk have $10 for his services.

On motion, *Resolved* That the thanks of this Association are due to the citizens of this vicinity, for the kindness and hospitality they have manifested towards the messengers and delegates, who attended this Association: may the blessings of the Lord attend them for their kindness.

After prayer by the Moderator, adjourned to the time and place above named.

B. HICKS, Moderator.

P. Ramsour, Clerk.

STATE OF THE CHURCHES.

Churches.	*Post Offices.*	*By whom supplied.*	C. M.	*Delegates' Names.* Ministers' names in SMALL CAPITALS, Licensed Preachers in *Italics*, * denotes absence.	Baptised	Rec'd by let'r	Restored	Dismissed	Excluded	Dead	Total	Contributions.
Buffalo	Erwinsville, N C	D. Dobbins	4	B. HICKS, P. *Ramsaur*, W. Martin, A. Adams. -	2	0	1	3	0	2	80	$ 3.50
Sandy *Run*	Mooresboro', N C	D. Dobbins	3	D. DOBBINS, *J. Durham*, E. Jones, D. Beam, D. Gold.	0	4	0	3	0	1	155	$ 2.00
Friendship	Smith's Store, S C	J. Rainwater	1	J. Calvert, *R. Rogers*, J. Hewit. - - - -	0	4	0	6	0	0	154	$ 2.05
Green's Creek	Sandy Plains, N C	W. Hannon	1	J. Blackwell, - - - - - - -	2	0	2	7	0	0	58	$ 1.00
Cedar Spring	Cedar Spring, S C	E. *Ray*	4	J. Wells, R. White. - - - - - -	0	2	0	8	1	0	75	$ 2.00
Green River	White Oak, N C	J. Blackwell	2	J. BLACKWELL,* *G. Hamilton*, J. B. Allen. - -	3	1	2	0	0	1	63	$ 1.00
Buck Creek	Buck Creek, S C	B. Hicks	3	W. Hines, S. Ezell, J. Ezell. - - - -	1	2	1	0	1	0	86	$ 1.50
Long Creek	Hoylesville, N C	J. *Low*	3	S. Weathers, A. Wiett. - - - - -	8	0	2	0	0	1	64	$ 1.00
Providence	Clarksville, S *C*	J. Richards	1	J. RICHARDS, S. MORGAN, J. *Camp*. - - -	2	1	1	2	0	0	46	$ 1.00
Elbethel	Hancocksville, S C	D. Scruggs	4	J. Guiton, A. S. Goudelock. - - - - -	3	1	0	2	0	0	30	$ 1.00
Concord	Rutherfordton, N *C*	J. *M.* Webb	2	W. Reavis. - - - - - - - -	9	3	0	1	0	0	51	$ 0.78
Goucher Creek	Hancocksville, S C	J. Rainwater	3	M. Wilkins, J. Wood. - - - - - -	4	2	0	1	1	1	81	$ 2.00
Antioch	Harmony, S C	G. Wilkie	1	G. WILKIE, J. Whisenant, J. R. Logan. - -	7	1	0	2	3	4	100	$ 1.50
Zion	Gardner's Ford, N C	D. Dobbins	1	W. Covington, D. Warlick. - - - -	15	0	2	0	1	0	90	$ 2.18
Wolf's Creek	Earlesville, S C	W. Hannon	3	W. HANNON, B. Page. - - - - - -	1	6	0	5	5	2	128	$ 2.00
New Prospect	do.	J. Landrum	2	T. Briant. - - - - - - - -	1	0	0	9	2	1	65	$ 2.00
Cross Roads	Gowansville, S C	T. S. Rice	4	Letter. - - - - - - - - -	1	3	0	9	2	0	36	$ 1.25
Macedonia	Buck Creek, S C	B. Hicks	4	J. Thomas. - - - - - - - -	0	2	0	3	0	0	40	$ 1.00
Philadelphia	Smith's Store, S C	J. Rainwater	2	J. RAINWATER, G. Wafford, W. S. Smith. - -	0	3	1	5	1	0	97	$ 1.25
Bethesda	Spartanburgh, S C	D. Scruggs	1	N. Petit - - - - - - - -	0	0	0	1	0	0	41	$ 1.35
Camp's Creek	*Mooresboro'*, N C	D. Scruggs	3	J. Bridges. - - - - - - - -	0	0	0	0	0	0	27	$ 1.00
State Line	Buck Creek, S C	D. Scruggs	2	D. SCRUGGS. - - - - - - -	4	0	0	0	0	0	26	$ 0.95
Mount Arrarat	Draytonsville, S C	G. Wilkie	2	J. Reeler, A. J. Guiton. - - - - -	1	0	1	0	0	0	53	$ 1.25
Hebron	Hoylesville, N C	J. Low	4	No return. - - - - - - - -	–	–	–	–	–	–	25	
High Shoal	High Shoal, N C	J. M. Webb	4	J. PADGET,* J. M. WEBB, V. B. Rollins, J. Dobbins.	9	1	0	1	1	0	30	$ 0,50
Shiloh	Rutherfordton, N C	J. Wilkie	3	J. WILKIE, J. Cole, C. Blanton.	6	0	2	0	2	0	48	$ 0.75
				Total,	79	36	15	68	20	13	1749	$35.31

CIRCULAR LETTER.

The Broad River Baptist Association, to the Churches.

VERY DEAR BRETHREN :

As usual, we address you by letter from our Anniversary meeting, in all cases for your instruction and furtherance in true and vital religion, and to apprise you of errors that might creep in among us to the injury of our divine, our good and holy cause that we have by the direction of God and not man, deliberately and voluntarily espoused. We attach our circulars to our minutes as two efforts is better than one. You see by the minutes that we do nothing in secret, that we do nothing to Lord it over the churches as God's heritage, *or at least, we should not.* All queries legally sent up, or found on the table, is answerable in unison with the gospel; all resolutions adopted the same, that the above may be accomplished as fully as possible. Do not stick them up on the sides of your houses for ornaments; do not lay them away as useless papers to be forgotten; but read them in your families, that the rising generations may see and know what their fathers have done. We think it would not be amiss to read them occasionally in church meetings, that all may receive instruction together, and know the designs of Associations, and thereby you will get full value of yonr annual contributions. You all know from our last minutes, that the subject of our present circular, is, *the nature of Popery and its probable tendency in the United States of America.* We are not insensible of our inadequacy to perform the task assigned, and to do ample justice to this subject would very far exceed the bounds of a circnlar letter, we therefore must content ourselves at the present, with offering you a few facts in comparison with the many that might be.

To explain the nature of Popery, it will be necessary to show how and when it took its rise.

How very delightful must have been the view of a christian church in the apostolic age! It was a congregation of believers, an assembly of faithful men and women, professing their entire trust in the saviour, and their resolution to obey all his commands, and maintaining the unity of the spirit in the bonds of peace; a lovely and most interesting simplicity characterised all their proceedings. In their intercourse with each other, exemplified godly sincerity and brotherly affection; their yea was yea, and their nay, nay; they felt that they were all one in Christ Jesus. In their solemn assemblies, spirituality of devotion and mutual benefit were the grand objects of desire: hence resulted the chaste simplicity of their services. The reading of the Scriptures, in exhortations of the brethren, the commemoration of the

Redeemer's love, with united prayer and praise—these were the constituent parts of their worship. There was no display; nothing to attract the senses; all was spiritual: and doubtless they often left these assemblies, saying this is none other than the House of God, and the gate of Heaven.

The laws by which the first churches were grounded, were contained in the information and instructions communicated by the Apostles, and afterwards collected in the book now called the New Testament. And as the Apastles were but the interpreters of the will of the Lord Jesus, by whose spirit they were inspired, by him the christian community was governed, and the whole church was subject to Christ. He only was Lord and Master, and no authority but his was acknowledged.—Church government was very simple: there were the *pastors* to preach the word; and there were the *deacons* to serve tables. Other ecclesiastical orders were not known; nor did the churches interfere with each others concerns; each christain community, as well as the entire body were subject to Christ.

We would we could say that this happy state of things was of long continuance; but truth compels the acknowledgement that corruption was very early at work. We find that priestcraft and superstition were making rapid strides even before the close of the second century: how awful the progress has since been, every one acquainted with ecclesiastical history well knows. The following brief digest will assist your memories. Judaizing teachers were the first to corrupt christianity: See the Epistle to the Galatians. Bowing to the East, the celebration of Easter, the use of the sign of the Cross, and of sponsors, with some other inventions, were established in the *second century*. Councils, which were frequently held in the *third century*, much increased the power of the Priesthood, and gave the right of their authority to pernicious innovations. The number of Church offices was enlarged; a regular heirarchy was fast forming; and idle ceremonies were invented in abundance.

A. D. 306, Constantine the great ascended the throne, and very soon newmodeled christianity, as to its external form, and made it a state engiue. Wealth and power flowed in apace; magnificent buildings, splendid decorations and cities, often borrowed from Paganism, were thought suitable to the religion of Him, who was meek and lowly of heart: and the gradation of rank in the Church was assimilated as much as possible to that adopted in the State.

A. D. 325, The council of Nice. Here Christains first learned to curse and persecute those who differed from them —and the lesson is scarcely yet forgotten.

The fourth and fifth centuries were distinguished by the increasing prevalence of superstition—such as pilgrimages to supposed holy places, relic-hunting, monasticisms, numerous fasts and feasts, auricular confessions, prayers to the saints, &c.

A. D. 606, The Bishop of Rome assumed the title of universal Bishop.

A. D. 754, The Pope became a temporal Prince, by acquiring the exarchate of Ravenna.

A. D. 787, Image worship sanctioned by the seventh general council, held at Nice.

Transubstantiation was first taught by Paschasius Radburtus in the ninth century.

In the eleventh century, Gregory the seventh assumed supremacy over *princes* as well as prelates, and arrogated to himself the right of disposing crowns. He also interdicted the use of liturgies in any other language than the Latin.

The traffic in indulges began in the twelfth century.

A. D. 1215, *Communion* in one kind established.

A. D. 1229, The *Inquisition* formed, and the scriptures in the vernacular languages prohibited.

A. D. 1414, The council of Constantine, at which it was agreed that faith is not to be kept with heretics.

A. D. 1517, Commencement of the reformation in Germany.

A. D. 1540, The order of Jesuits instituted.

A. D. 1546, *The council of Trent* opened its deliberations. Terminated in 1563. By this council the errors and absurdities of the Papal system were solemnly authorised.

A security of ecclesiastical history will lead to the conclusion that almost every corruption in christianity may be traced to the *lust of power* and the *pride of* false *philosophy*.—The former induced men to become, Lords over God's heritage, first manifesting itself in the arrogance of an ambitious, assuming pastor, and then gradually advancing, till every trace of New Testament simplicity was worn away, and the very names and titles known in happier ages were superceded by modern appellations: and with these were connected an over bearing authority, and a tyrannical usurpation of the rights of the people, which verrified the prophecy that one should arise who would oppose and exalt himself that he is God.—The latter substituted reason for revelation, fancy for truth, and ultimately superstition and will worships in the nobler homage of the mind.

Each principle helped the other: unhallowed power lent the weight of its sanction to philosophy, and aided in the effort to corrupt christianity by the intermixture; while the ob-

ligation was met on the other hand, by the invention of sagacious expedients to justify and strengthen the usurpations, to bind faster the yoke on the necks of subjugated people, and even to produce in them an infatuation which made them love their thraldom. The Roman Catholic system exhibits the result of the combined influence of the causes just mentioned operating on the ignorance, the weakness, and the fears of man, and producing effects of the most extensively pernicious nature.

The Pope of Rome is an absolute sovereign. The name comes from the Greek word, *Papa*, and signifies Father; whom the Roman Catholics look upon as the common father of all christians. He is elected out of, and by the sacred College or See of Rome which is composed of seventy cardinals, created by a former Pope of the highest officers of different orders in the church. Having received a majority of two-thirds of the Cardinals present, his election is proclaimed aloud and carriers sent with the news into all christendom. He appoints a day for his coronation, and is addressed by the expression of *holiness* and *most holy father*.

All in communion with the See of Rome unanimously hold that our Saviour Jesus Christ constituted St. Peter the Apostle, chief Pastor under himself, to watch over his whole flock here on earth, and to preserve the unity of it—giving him the power requisite to these ends. They also believe that our saviour ordained that St. Peter should have successors, with the like change and power to the end of time. Now, as St. Peter resided at Rome for many years, and suffered martyrdom there, they consider the bishops of Rome as his successors in the dignity and office of the universal pastor of the whole Catholic Church.

Popery comprehends the religious doctrines and practices adopted and maintained by the Church of Rome. One of the fundamental tenets strenuously maintained by Popish writers, is the infallibility of the church. By this infallibility it is understood, that she cannot at any time cease to be orthodox in her doctrine, or fall into any pernicious errors; but that she is constituted, by divine authority, the judge of controversies of religion, and that all christians are obliged to acquiesce in her decisions. This is the chain which keeps its members fast bound to its communion; the charm which retains them within its magic circle; the opiate which lays asleep all their doubts and difficulties. It is likewise, the magnet which attracts the desultory and unstable in other persuasions within the sphere of Popery, the foundation of its whole superstructure, the cement of all its parts, and its fence and fortress against all inroads and attacks.

Under the idea of this *infallibility*, the church of Rome claims: 1. To determine what books are and what are not canonical, and to oblige all christians to receive or reject them accordingly.—2. To communicate authority to the scripture; or in other words, that the scripture as to us, receives its authority from her.—3. To assign and fix the sense of scripture, which all are submissively to receive.—4. To decree as necessary to salvation whatever she judges so, although not contained in scripture.—5. To decide all controversies respecting matters of faith. These are the claims to which the church of Rome pretends, but which we shall not here attempt fully to refute: because any man with the bible in his hand, and a little common sense, will easily see that they are all founded upon ignorance, superstition and error. It is not a little remarkable, however, that the Roman Catholicks themselves are much divided as to the seat of this infallibility,and which indeed, may be considered as a satisfactory proof, that no such privilege exists in the church: For is it consistent with reason to suppose that God would have imparted so extraordinary a gift to prevent errors and dissensions in the church, and yet have left an additional cause of error and dissension, viz: the uncertainty of the place of its abode? No, surely not. Some place this infallibility in the Pope or bishop of Rome; some in a general council; others in neither Pope nor council separately, but in both conjointly; whilst others are said to place it in the church diffusive, or in all churches throughout the world. That it could not be deposited in the Pope is evident: for many Popes have been heretics, and on that account censured and deposed, and therefore could not have been infallible. That it could not be placed in a general council is as evident: for general councils have actually erred. Neither could it be placed in the Pope and council conjointly: for two fallibles could not make one infallible any more than two ciphers could make an integer. To say that it is lodged in the church universal or diffusive, is equally erroneous: for this would be useless and insignificant, because it could never be exercised. The whole church could not meet to make decrees, or to choose representatives, or to deliver their sentiments on any question started; and less than *all*, would not be the whole church, and so could not claim that privilege. Every impartial person, who considers this subject with the least degree of attention, must clearly perceive that neither any individual nor body of christians have any ground from reason or scripture, for pretending to infallibility. It is evidently the attribute of the Supreme Being alone, which we have all the foundation imaginable to conclude he has not communicated to any mortal,

or association of mortals. The human being who claims infallibility seems to imitate the pride and presumption of Lucifer, when he said,—I will ascend, and will be like the Most High. A claim to it was unheard of in the primitive and purest ages of the church; but became after that period, the arrogant pretension of papal ambition. History plainly informs us, that the bishops of Rome, on the declension of the Western Roman Empire, began to put in their claim of being the supreme and infallible heads of the christian church; which they at length established by their deep policy and unremitting efforts; by the concurrence of fortunate circumstances; by the advantages which they reaped from the necessities of some princes, and the superstition of others; and by the general and excessive credulity of the people. However when they had grossly abused this absurd pretension, and committed various acts of injustice, tyranny and cruelty; when the blind veneration for the papal dignity had been greatly diminished by the long and scandalous schism occasioned by contending Popes; when these had been for a considerable time roaming about Europe, fawning on princes, squeezing their adherents, and cursing their rivals; and when the councils Constance and Basil had challenged and exercised the right of deposing and electing the bishop of Rome, then their pretensions to infallibility were called in question, and the world discovered that councils were jurisdiction superior to that of the towering pontiffs. Then it was that this infallibility was transferred by many divines from popes to general councils; and the opinion of the superior authority of a council above that of a pope spread vastly, especially under the profligate pontificate of Alexander VI, and the martial one of Julius II. The popes were thought by numbers to be too unworthy possessors of so rich a jewel; at the same time it appeared to be of too great a value, of too extensive consequence, to be parted with entirely. It was, therefore, by the major part of the Roman church, deposited with, or made the property of general councils, either solely or conjointly with the pope.

Another of the tenets maintained and practised, is that of Mass and Transubstantiation.

The office or prayers used at the celebration of eucharist; or, in other words, consecrating the bread and wine into the body and blood of Christ, and offering them, so substantiated is expiatory sacrifice for the living and the dead. As the mass is in general believed to be a representation of the passion of our blessed Saviour, so every action of the priest, and every particular part of the service, is supposed to allude to the particular circumstances of his passion and death.

Nothing can be more contradictory to scripture, or to common sense, than this doctrine. It must be evident to every one who is not blinded by priestcraft and prejudice, that our Lord's words, "This is my body" are mere figurative expressions: besides, such a transubstantiation is so opposite to the testimony of our senses, as completely to undermine the whole proof of all the miracles by which God hath confirmed revelation. According to such a transubstantiation the same body is alive and dead, and may be in a million of different places, whole and entire, at the same instant of time; accidents remain without a substance, and substance without accidents, and that a part of Christ's body is equal to the whole. It is also contrary to the end of the Sacrament, which is to represent and commemorate Christ, not to believe that he is corporeally present.—1 Cor. ix. 24 25.

Another of the tenets held by the Roman Catholics, is that of Absolution; which signifies acquitted, or, pardon of sin. It is the act whereby the priest declares the sins of persons remitted. They hold absolution a part of the sacrament of penance: and the council of Trent and that of Florence, declare the form or essence of that sacrament to lie in the words of absolution, which is, "*I absolve thee of thy sins.*" According to this, no one can receive absolution without the privity, consent and declaration of the priest; except, therefore, the priest be willing, God himself cannot pardon any man.

Another of the tenets held by the Roman Catholicks, is that of Supererogation, or merit. According to this doctrine of the Romish church, all the good works of the saints, over and above those which were necessary towards their own justification, are deposited together with the infinite merits of Jesus Christ, in one inexhaustible treasury. The keys of this they say was committed to St. Peter, and to his successors, the popes, who may open it at pleasure; and by transferring a portion of this superabundant merit by indulgences, to any particular person for a sum of money, may convey to him either the pardon of his own sins, or a release for any one in whom he is interested from the pains of purgatory.

The following is the form of indulgences. May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed Apostles, Peter and Paul, and of the most *holy* Pope, granted and committed to me, do absolve thee, first, from all ecclesiastical censures, in whatever manner they have been incurred; then from all thy sins, transgressions, and excuses, how enormous soever they may be: even from such as are reserved for the holy See, and as far as the keys of the holy church extend. I remit to you all punishment

which you deserve in purgatory on their account: and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which you possessed at baptism: so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; this grace shall remain in full force when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost.

According to a book, called the tax of the sacred Roman Chancery, in which are contained the exact sums to be levied for the pardon of each particular sin, we find some of the fees to be thus:

	s	d
For procuring abortion, - - -	7	6
For simony, - - - -	10	6
For sacrelege, - - - -	10	6
For taking a false oath in a criminal case, -	9	0
For robbing, - - - -	12	0
For burning a house, - - -	12	0
For defiling a virgin, - - -	9	0
For lying with a mother, sister, &c., -	7	6
For murdering a lay-man, - - -	7	6
For keeping a concubine, - - -	10	6
For laying violent hands on a clergyman, -	10	6

And so on.

The terms in which the retailers of indulgences describe their benefits, and the necessity of purchasing of them, were so extravagant that they appear almost incredible. If any man, said they, purchase letters of indulgence, his soul may rest secure with respect to its salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment, and ascend into heaven.

Pope Innocent in the twelfth century issued out orders to excite the Catholic princes and people to exterpate heritics, to search into their number and quality, and to transmit a faithful amount thereof to Rome. Hence they were called inquisitors, and gave birth to the formidable tribunal, called the Inquisition. That nothing might be wanting to render this spiritual court formidable and tremenduous, the Roman pontiffs persuaded the European princes, and more especially the Emperor Frederick II and Lewis IX, king of France, not only to enact the most barbarous laws against heretics, and to commit to the flames by the ministry of puplic justice, those who were pronounced such by the Inquisitors, but also to maintain the Inquisitors in their office, and grant them their protection in the most open and solemn manner. The edicts to this purpose issued out, are well known; sufficient

to have excited the greatest horror, and which rendered the most illustrious piety and virtue incapable from saving from the cruelest death such as had the misfortune to be disagreeable to the inquisiters: The people stand in such fear of it, that parents deliver up their children, husbands their wives, and masters their servants, to its officers, without daring in the least to murmur. The prisoners are kept for a long time, till they themselves turn their own accusers some times, and declare the cause of their imprisonment, for which they are neither told their crime, nor confronted with witnesses. As soon as they are imprisoned, their friends go into mourning, and speak of them as dead, not daring to solicit their pardon, lest they should be brought in as accomplices. When there is no shadow of proof against the pretended criminal, he is discharged, after suffering the most cruel tortures, a tedious and dreadful imprisonment, and the loss of the greatest part of his effects. The last act of the inquisitorial tragedy, is called the *Auto da Fe*. It is a kind of gaol-delivery, appointed as often as a competent number of prisoners in the inquisition are convicted of heresy, either by their own voluntary or extorted confession, or on the evidence of certain witnesses. The process is this:—In the morning they are brought into a great hall, where they have certain habits put on, which they are to wear in the procession, and by which they know their doom. The procession is led up by Dominican friars, after which comes the penitents, being all in black coats without sleeves, and barefooted, with a wax candle in their hands. These are followed by the penitents who have narrowly escaped being burnt, who over their black coats have flames painted with their points turned downwards. Next come the negative and relapsed, who are to be burnt, having flames on their habits pointing upwards. After these come such as profess doctrines contrary to the faith of Rome, who besides flames pointing upwards, have their picture painted on their breasts, with dogs, serpents and devils, all open mouthed, about it. Each prisoner is attended with a familiar of the Inquisitiou; and those to be burnt have also a jesuit on each hand, who are continually preaching to them to abjure. After a sermon made up of encomiums of the Inquisition, and invectives against heritics, a priest ascends a desk near where the prisoners are, and, having taken the abjuration of the penitents, recites the final sentence of those who are to be put to death. They are immediately carried to the *Ribera*, the place of execution, where there are as many stakes set up as there are prisoners to be burnt, with a quantity of dry furze about them. The stakes of the professed, that is, such as persist in the heresy, are about four

yards high, having a small board fastened toward the top for the prisoner to be seated on. They mount their stakes by a ladder, and the jesuits after several repeated exhortations to be reconciled to the church, part with them; telling them that they leave them to the devil, who is standing at their elbows, to receive their souls, and carry them with him to the flames of hell. On this a great shout is raised; and the cry is "*Let the dog's beards be made!*" which is done by thrusting flaming furzes fastened to long poles against their faces, till their faces are burnt to a coal, which is accompanied with the loudest acclamations of joy, by the happy Catholics. At last fire is set to the furze at the bottom of the stake, over which the professed are chained so high, that the top of the flame seldom reaches higher than the seat they set on; so that they rather seem roasted than burnt. There cannot be a more lamentable spectacle: the sufferers continually cry out, while they are able, "Pitty, O! Pitty for the love of God!" Yet it is beheld by all sexes and ages, with transports of joy and acclamations and entire satisfaction. O merciful God! is this the benign, humane religion thou hast given to men? Surely not. If such were the genius of christianity, then it would be no honor to be a christain. But this is popery in its true nature.

Another article that has been long authoritatively enjoined and observed universally in the church of Rome, is the celibacy of her clergy, from the pope to the lowest deacon and sub-deacon. Superstitious zeal for a sanctimonious appearance in the clergy seems to have promoted it at first; and crafty policy armed with power, no doubt riveted this clog on the sacridotal order in later periods of the church. Pope Gregory VII. appears in this business to have had a view to separate the clergy as much as possible from all other interests, and to bring them into a total dependence upon his authority; to the end that all temporal power might in a high degree be subjugated to the papal jurisdiction. Forbidding to marry, *is the nature of popery*, and has evidently the mark of the beast upon it.

Another article, or doctrine maintained in the Romish church universally, is that of satisfactions; which supposes that penitents may truly satisfy, by the afflictions they endure under the dispensations of providence, or by voluntary penances to which they submit, for the temporal penalties of sin to which they are subject, even after the remission of their eternal punishment. In this connection we may mention the popish distinction of venial and mortal sins: the greatest evils arising from the former, are the temporary pains of purgatory; but no man, it is said, can obtain the pardon of the latter,

without confessing to a priest, and performing the penances which he imposes.

The church of Rome maintains, that unwritten traditions ought to be added to Holy Scriptures, in order to supply their defect, and to be regarded as of equal authority; that the books of the Apocrypha are canonical scripture; that the vulgate edition of the Bible is to be deemed authentic; and that the scriptures are to be received and interpreted according to that sense which the holy mother church, to whom it belongs to judge of the true sense, hath held, and doth hold, and according to the unanimous consent of the fathers.

The vulgate is a very ancient translation of the Bible, and the only one acknowledged by the church of Rome to be authentic. A very heavy charge lies against it, with the editions of Pope Clement VIII. viz:—that they have new texts added, and many old ones altered, to countenance and confirm the Roman Catholic doctrine.

Such are the principal and distinguishing doctrines of popery, which have received the sanction of councils, and creeds of popes; which is received, professed, and sworn to, by every one who enters into holy orders in the church of Rome.

While popery went on uninterrupted, and unopposed, its true nature was not so fully known. But when the famous Martin Luther arose, and opposed her errors and bigotry, the pope and his clergy joined all their forces to stop the spread and progress of his sentiments and doctrine. A general council of the clergy was called: this was the famous council of Trent, which was held for near eighteen successive years, for the purpose of establishing popery in greater splendor, and preventing the reformation. The friends to the reformation were anathematized and excommunicated, and the life of Luther was often in danger, though at last he died on the bed of peace. From time to time innumerable schemes were suggested to overthrow the reformed church, and wars were set on foot for the same purpose. Terrible persecutions were carried on in various parts of Germany, and in Bohemia, which continued about thirty years, and the blood of the saints was said to flow like rivers of water. The countries of Poland, Lithuania, and Hungary, were in a similar manner deluged with protestant blood. In Holland, and in other low countries, the most amazing cruelties were exercised under the merciless and unrelenting hands of the Spaniards. Father Paul observes, that these Belgii martyr's were 50, 000; but Grotious and others observe, that there were 100, 000 who suffered by the hand of the executioner. This is the nature of popery.

No country, perhaps has ever produced more martyrs than

France. After many cruelties had been exercised against the protestants, there was a most violent persecution of them in the year 1572, in the reign of Charles IX. Many of the principal Protestants were invited to Paris under a solemn oath of safety, upon occasion of the marriage of the King of Navarre with the French King's sister. The Queen dowager of Navarre, a zealous Protestant, however, was poisoned by a pair of gloves before the marriage was solemnized. Coligni admiral of France, was basely murdered in his own house, and then thrown out of the window to gratify the malice of the Duke of Guisci, his head was afterwards cut off, and sent to the King and Queen mother; and his body, after a thousand indignities offered to it, hung by the feet on a gibbet. After this the murderers ravaged the whole City of Paris, and butchered in three days, above ten thousand lords, gentlemen, presidents, and people of all ranks. A horrible scene of things says Thuanus, when the very streets and passages resounded with the noise of those that met together for murder and plunder; the groans of those who were dying, and the shrieks of such as was just going to be butchered, were every where heard; the bodies of the slain thrown out of the windows; the courts and chambers of the houses filled with them; the dead bodies of others dragged through the streets; their blood running through the channels in such plenty, that torrents seemed to empty themselves in the neighboring river, in a word, an innumerable multitude of men, pregnant women, maidens, and children, were all involved in one common distruction; and the gates and entrances of the King's palace all besmeared with their blood. From the City of Paris the massacre spread throughout the whole kingdom. In the City of Meaux they threw above two hundred into jail; and after they had ravished and killed a great number of women, and plundered the houses of the protestants, they executed their fury on those they had imprisoned; and called them one by one, they were killed, as Thuanus expresses, like sheep in a market. In Orleans they murdered above five hundred men, women, and children, and enriched themselves with the spoil. The same cruelties were practised at many other places, and especially at Lyons, where they inhumanly destroyed above eight hundred protestants: children hanging on their parents necks; parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them mangled, torn, and half-dead into the river. According to Thuanus, about 30, 000 protestants were destroyed in this massacre; or, as others affirm, above 100,000. But what aggravates these scenes with still greater wantonness and cruelty, was, the manner in

which the news was received at Rome. When the letters of the Pope's legate were read in the assembly of the cardinals, by which he assured the Pope that all was transacted by the express will and command of the King, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark's, and in the most solemn manner give thanks to God for so great a blessing conferred on the See of Rome and the christain world; and that, on the Monday after, solemn mass should be celebrated in the church of Minerva, at which the pope, Gregory XIII. and cardinals were present; and that a jubilee should be published throughout the whole christain world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France. In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favor of the Roman church !!! *This is the nature of popery.* But all these persecutions, were however, far exceeded in cruelty by those which took place in the time of Louis XIV. It cannot be pleasant to any man's feelings who has the least humanity, to recite these dreadful scenes of horror, cruelty, and devastation; but to show what superstition, bigotry, and fanaticism, are capable of producing, and to show the true nature of popery. The troopers, soldiers, and dragoons, went into the Protestant's houses, where they marred and defaced their house-hold stuff; threw about their corn and wines; sold what they could not destroy; and thus, in four or five days, the Prctestants were stripped of above a million of money. But this was not the worst: they turned the dining rooms into stables for horses, and treated the owners of the houses where they quartered with the greatest cruelty, lashing them about, not suffering them to eat or drink. When they saw the blood and sweat run down their faces, they sluiced them with water, and, putting over their heads kettle-drums turned upside-down, they made a continual din upon them till those unhappy creatures lost their senses. They hung up Isaac Faven, a Protestant citizen, by his arm-pits, and tormented him a whole night, by pinching and tearing off his flesh with pincers. They made a great fire round about a boy, twelve years of age, who, with hands and eyes lifted up to heaven cried out "My God, help me!" and when they found the youth resolved to die rather than renounce his religion, they snatched him from the fire just at the point of death. In several places the soldiers applied red hot irons to the hands, and feet of men, and the breasts of women. At Nantes they hung up several women and maids

by their feet, and others by their arm-pits, and thus exposed them to public view stark-naked. They bound mothers that gave suck, to posts, and let their sucking infants lie languishing in their sight for several days and nights, crying and gasping for life. Some they bound before a great fire, and, being half roasted, let them go; a punishment worse than death. Amidst a thousand hideous cries, they hung up men and women by the hair, and some by their feet, on hooks in chimneys, and smoked them with wisps of wet hay till they were suffocated. They tied some under the arms with ropes, and plunged them again and again into wells; they bound others, put them to the tortures, and with a funnel filled them with wine till the fumes of it took away their reason, when they made them say they consented to be Roman Catholics. They stripped them naked, and after many indignities, stuck them with pins and needles from head to foot. In some places they tied fathers and husbands to their bed-posts, and, before their eyes, ravished their wives and daughters with impunity. They blew up men and women, with bellows till they burst them. If any, to escape these barbarities, endeavored to save themselves by flight, they pursued them into the fields and woods, where they shot at them like beasts that were wild, and prohibited them from departing the kingdom upon pain of confiscation of effects, the gallows, the lash, and perpetual imprisonment. With these scenes of desolation and horror the popish clergy feasted their eyes, and made only matter of laughter and sport of them !!!

Great God! is this the mild religion taught by the blessed Jesus, who said *learn of me for I am meek and lowly in heart*? Surely not. *This is the nature of popery.*

England has also been the seat of much persecution. Though Wickliffe, the first reformer, died peaceably in his bed, yet such was the malice and spirit of persecuting Rome that his bones were ordered to be dug up, and cast upon a dunghill. The remains of this excellent man were accordingly dug out of the grave, where they had lain forty-four years. His bones were burnt, and the ashes cast into an adjoining brook. In the year 1555, many persons were burnt, among whom the famous Protestants, Bradford, Ridley Lattimer, and Philpot. In the following year, eighty-five persons were burnt. Women suffered; and one, in the flames, burst, being near the time of her delivery, a child fell from her into the fire, which being snatched out by some of the observers more humane than the rest, the magistrate ordered the babe to be again thrown into the fire, and burnt. Thus even the unborn babe was burnt for heresy. Can this be the religion of the adorable Jesus, who said, suffer little children to

come unto me and forbid them not? Surely not. *This is the nature of popery.* When the Moors conquered Spain, in the eighth century, they allowed the christains the free exercise of their religion; but in the fifteenth century when the Moors were overcome, and Ferdinand subdued the Moriscoes, the decendants of the Moors, many thousand were forced to be baptised, or burnt, massacred, or banished, and the children sold for slaves; besides innumerable Jews, who shared the same cruelties, by means of the infernal courts of the inquisition. A worse slaughter, if possible, was made among the natives of Spanish-America, where fifteen millions are said to have been sacrificed to the genus of popery in about forty years. It has been computed that fifty millions of Protestants have at different times been the victims of the persecutions of the papists, and put to death for their religious opinions. Is this the religion of him that said, "I came that you might have life?" Surely not. *This is the nature of popery.* Well, therefore, might the inspired pensman say, that at mystic Babylon's destruction, "was found in her the blood of Prophets, of Saints, and of all that was slain upon the earth." Rev. xviii. 24.

Convents, or Nunneries, has long been in existence among the Romanists. It is there, where their *auricular confessions* are made. It is important that every indvidual, man, woman, and child, should know what is passing on in this dark and hidden recess, where the priest and the penitent are locked up together, by what they call the keys of Peter; and where every thing that transpires, is bound up in inviolable secrecy under the *seal of confession.* It is of importance that these should know it, in order that they may be fortified against the danger of being seduced over to popery, by the plausible argument, and winning address of the popish clergy; and it is of especial importance that every *female* should be informed upon this subject, since it is upon these that the *spiritual hawks* of Rome have fixed their keenest eye. It is in order to accomplish this end, that they are establishing their Nunneries and Sisterhoods, and private schools over the whole face of our country. The jaws of the Dragon are open; the *avenue* to ruin gapes wide, and Protestants! may be deceived and throw their daughters in, because the exterior of the rottenness within is whitewashed, and perfumed with incense. No pains are spared to render these asylums captivating to the mind. Flowery gardens, shady walks, cool and sequestered retreats, birds and pet animals of various sorts, chaplets and oratories in splendid magnificence, all salute the eye or ear with delight. Here the soft music of the flute touched by the saintly lips of some Reverend Father,

gently quiver through the surrounding foilage, and mingle their melody with the vesperal anthems of the Nuns. The scene is solemnized by the moon, whose gentle light sheds just enough of the lustre to mitigate the rigors of the mid-day sun, and to banish the horrors of the night. All is inviting—all is soothing,—all calculated to seduce. We will now enter the interior; and having several experienced guides, we may not err.

A correspondent of the Southern Religious Telegraph, in a letter dated at Pittsburgh, July 15, 1835, writes as follows: "On another hill in the rear of Alleghany town, and in full view of Pittsburgh, is a Catholic Nunnery, one of these schools of superstition, tyranny and pollution, which are rising up, as by enchantment, in every part of the West. An event has recently occurred in this, which has produced some indignant feeling in this community, and has induced the whole sisterhood, with the Priest, to abandon the building, at least for a time. The facts are substantially these: A gentleman residing at the East, had a daughter in the Nunnery to be educated, with the expectation that she was to visit him occasionally. Much time elapsed, no visit was made, and not being able to get any information respecting his daughter, he came to the Nunnery to see her. The lady superior told him she was not at home; he insisted on knowing where she was, and was finally told that she was sick in bed and could not be seen; he demanded a sight of her in a spirit which the lady superior thought it not prudent to attempt to resist; and being shown to her room, behold there was his once healthy and promising danghter, *with an infant*, instead of an education to render her useful and happy through life. His indignation was so roused, that he uttered some threats in regard to the safety of the establishment; and the next morning not an individual was found there. They had taken up lodging in a private house a mile or two down the Ohio river, in order to escape the wrath of an outraged community."

Instruction and information in a Convent. The lady superior now informed me, that having taken the black veil, it only remained that I should swear the three oaths customary on being a Nun; that some explanations would be necessary from her. I was now, she told me, to have access to every part of the edifice, even to the cellar, where two of the sisters were imprisoned for causes which she did not mention. I must be informed that one of my great duties was to obey the priest in all things; and this I soon learned, to my utter astonishment and horror, was to live in the practice of criminal intercourse with them. I expressed some of the feelings which

this announcement excited in me, which came upon me like a flash of lightning; but the only effect was to set her arguing with me, in favor of the crime, represented it as a virtue acceptable to God, and honorable to me. The priests, she said, were not situated like other men, being forbidden to marry; while they live secluded, laborious and self denying lives, for our salvation. They might indeed, be considered our saviours, as without their services we could not obtain pardon of sin, and must go to hell. I now felt how foolish I had been to place myself in the power of such persons as were around me. From which she said I could draw no other conclusion, but that I was required to act like the most abandoned of beings, and that all my future associates were habitually guilty of the most heinous and detestable crimes. Priests she insisted could not sin. It was a thing impossible. Every thing that they did, and wished, was of course right. She hoped I would see the reasonableness and duty of the oaths I was to take, and be faithful to them.

She gave me another peace of information which excited other feelings in me, scarcely less dreadful. Infants were sometimes born in the Convent: but they were always baptized and then strangled! This secured their everlasting happiness; for the baptism purified them from all sinfulness, and being sent out of the world before they had time to do any thing wrong, they at once were admitted into heaven. How happy, she exclaimed, are those who secure immortal happiness to such little beings! Their little souls would thank those who kill their bodies if they had it in their power!!

Saint Francis had appeared melancholy for some time. I well knew that she had cause, for she had been repeatedly subject to trials which I need not name—our common lot. When we reached the room where we had been bidden to seek her, I entered the door, my companions standing behind me, as the place was so small as hardly to hold five persons at a time. The young nun was standing alone near the middle of the room: she was probably near twenty, with light hair, blue eyes, and a very fair complexion. I spoke to her in a compassionate voice, but at the same time with such a decided manner, that she comprehended my full meaning.—"Saint Francis *we are sent for you.*" Several others spoke kindly to her, but two addressed her very harshly. The poor creature turned around with a look of meekness, and without expressing any unwillingness, or fear, without even speaking a word, resigned herself into our hands. The tears came into my eyes. I had not a moment's doubt that she considered her fate as sealed, and was already beyond the fear of death. She was conducted, or rather hurried to the

staircase, which was near by, and seized by her limbs and clothes and almost dragged up stairs, in the sense the superior had intended. I laid my own hands upon her—I took hold of her too,—more gently indeed than some of the rest; yet I encouraged and assisted them in carrying her. I could not avoid it. My refusal would not have saved her, nor prevented her being carried up; it would only have exposed me to some severe punishment, as I believed some of my companions would have seized the first opportunity to complain of me. All the way up the staircase, Saint Francis spoke not a word, nor made the slightest resistance. When we entered with her the room to which she was ordered, my heart sunk within me. The Bishop, the lady superior, and five priests, viz: Bonin, Richards, Savage, and two others, I now ascertained were assembled for her trial, on some charge of great importance. When we had brought our prisoner before them, Father Richards began to question her, and she made ready but calm replies. I am inclined to the belief that Father Richards wished to shield the poor prisoner from the severity of her fate, by drawing from her expressions that bear a favorable construction. He asked her among other things, if she was not sorry for what she had been overheard to say, (for she had been betrayed by one of the Nuns,) and if she would not prefer confinement in the *cells*, to the punishment which was threatened her. But the bishop soon interrupted him, and it was easy to perceive, that he considered her fate as sealed, and was determined she should not escape. In reply to some of the questions put to her, she was silent; to others I heard her reply that she did not repent of words she had uttered, though they had been reported by some of the Nuns who had heard them; that she still wished to escape from the Convent; and that she had firmly resolved to resist every attempt to compel her to the commission of crimes which she detested. She added, that she would rather die than to cause the murder of harmless babes.

"That is enough, *finish her!*" said the Bishop.

Two Nuns instantly fell upon the young woman, and in obedience to directions, given by the superior, prepared to execute the sentence. She still maintained all the calmness and submission of a lamb. One seized the gag, forced it into the mouth of the poor Nun, and when it was fixed between her extended jaws, so as to keep them open at their greatest possible distance, took hold of the straps fastened to each end of the stick, crossed them behind the helpless head of the victim, and drew them tight through the loop prepared as a fastening. On a bed the prisoner was laid with her face upward, and then bound with cords, so that she could not move.

In an instant another bed was thrown on her. One of the priests named Bonin, sprung like a fury first upon it, and stamped with all his force. He was speedily followed by the nuns, until there was as many upon the bed as could find room, and all did what they could, not only to smother, but to bruise her. After the lapse of fifteen or twenty minutes, and when it was presumed that the sufferer had been smothered and crushed to death, Father Bonin and the Nuns ceased to trample upon her, and stepped from the bed. All was motionless and silent beneath it.

They then began to laugh at such inhuman thoughts as occurred to some of them, rallying each other in the most unfeeling manner, and ridiculing one for the feelings which I in vain endeavored to conceal. They alluded to the resignation of our murdered companion, and one of them tauntingly said, she would have made a good Catholic Martyr. Alas! for the interior of Nunneries!!! *Awful disclosures of Mariah Monk. Downfall of Babylon. Southern Baptist. Christian Index, &c.*

Popery is the same the world over. This is acknowledged by Papists themselves. It is the same in America as it is in Rome. And were it the established religion of this country, the very enormities would be committed, and the deep depravity which is manifested in civil governments, where the Pope exercise authority, would be committed and manifested in the United States of America.

In explaining the nature of popery, its probable tendency in America is very obvious. As it is very much on the wane in European countries, it has, and will seek a refuge among us.

The framers of our Constitution, for the purpose of closing up every avenue through which religious intolerance could come in, have introduced a clause, which guarantees to every individual in our land, *the free exercise of his religion.* Our revolutionary fathers had in their own minds separated a man's religion from his politics, and the religion of the country from all entangling alliances with the States; and they had this distinction and separation in view, when they inserted the clause above alluded to, and intended merely to prevent the stepping in of any human authority between the worshipper and his God, to interfere with that spiritual service which Jehovah alone has a right to regulate. This clause in the palladium of our liberties has been canvassed at Rome: it has been the subject of correspondence between the Roman Pontiff and the Jesuits in this country, and has been thought to be the vulnerable point at which the liberties of our country could be attacked with the hope of success. The emissaries of despotic princes have discovered, from their re-

sidence among us, that Catholics are considered, here, merely a religious denomination, like Episcopalians, Presbyterians, Methodists or Baptists, and that they can, under the bland profession of teaching our sons and daughters religion, not only be permitted to proceed with any political enterprise without suspicion, but can actually draw funds from the American people to aid them in their work. The truth is, that the revolutionary fathers who had some acquaintance with the character of the papacy and the treachery of papal princes, have most of them fallen asleep; and a generation has arisen in their places who, having never seen the machinations of papal despotism, nor felt the pressure of a political religion, are entirely *unsuspecting*, and look upon popery with as little apprehension as they do upon any other protestant denomination.

Europe has been ruling for upwards of twelve hundred years, under the effects of the intoxicating doctrine of Rome, and now she comes to present the cup to our *unsuspecting* children that they may drink. She comes, because she is driven from the confines of Europe, by the insurrections that are now in process of being excited among the people against her. France has nearly shaken off the yoke, and is but nominally papist. Portugal lately, headed by her king, Don Pedro, made a formidable stand against her. Mexico has recently confiscated church property to the value of one hundred millions of dollars, as appears from the late public accounts from that country; and Italy, as their own herald testifies, is ripe for an explosion. The revelation appears about to be fulfilled respecting the BEAST; there we read in the 17th Chapter, that the "*ten horns*" *which the Apostle, John himself interprets to be* "*ten Kings, shall hate the whore, and make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled. And the Woman which thou savest is that great city, which reigneth over the kings of the earth.*" Italy, as is known, is divided into ten petty kingdoms, and these have hitherto been giving their power to the church of Rome, that great city, which, (as history attests, and their own doctrine confirms,) has been long reigning over the kings of the earth, by the formidable exercise of her spiritual powers, in absolving subjects from allegiance to their sovereigns, and thereby rendering their powe nugatory and abortive. These ten horns now begin to h the *whore*. France, Spain, Portugal, and Mexico, as na already hate her, and have began to make her "*desolat naked.*" She anticipates her doom, and it is at this mom t,

as appears from the public Gazettes, the common presentiment of the Italians that the present is to be the last Pope that will sit in Rome. It is, of course, the policy of that crafty Court to provide for themselves an asylum against the impending storm. From Europe she will have to fly, for all the nations are combined against her. Our own dear country, (unless God avert the Judgment) is now to be the field of her devastations; of this we are assured by their own disclosures, lately made by the Leopold Institute, and published in the New York Observer. Such are the sanguine expectations of the Romish clergy in the United States of obtaining exclusive power, that one of them, as we see by the Christian Gazette, boasts in the following terms. *(Hark for the probable tendency.)* "The Catholics are the only true church, and must and will prevail over the whole earth. Ireland is teeming with millions of catholics, ready to move toward any point which would tend to advance the only true church. We are sending our missionaries East, West, North and South. We are determined to make one great effort to take the *whole earth*. We have wealth laid up in ages past, now drawn out, to accomplish these great interests. In many places in the United States, the catholics quite control public opinion. There is no country under Heaven, which presents to the catholic church such an inviting field as the United States. Their government is liberal; public opinion favorable; the people charitable and *unsuspecting*. The great Western valleys on the Mississippi and its branches, open an extensive and inviting field which we intend to occupy. Our plan is to build meeting-houses, school-houses, academies and colleges, and place in the institutions first-rate men. We mean to take the country by seizing on the rising population. We expect to meet with difficulties. Particularly, the Scotch nation (meaning Presbyterians) present a serious obstacle: BUT WE SHALL HAVE TO BUTCHER THEM." The fatal Simoom that sweeps the deserts of Africa with pestilence and death, is an object less to be dreaded than the hordes of Romish emigrants that are daily pressing in upon us. The former destroys the life of the body, but the latter may sap the foundation of our republic; because, as popery is essentially monarchial, it must necessarily employ its energies to the downfall of republicanism.

There is less affinity between popery and republicanism than there is between oil and water: these by violent agitation may be made partially and mechanically to unite: but the union of these would be like that of light with darkness. The approach of one would be the destruction of the other. Under the ruins of our republic would also be buried freedom of

conscience: piety would take her flight from our land; superstition would kindle the fire of persecution around devoted victims; and nothing would be left but a desolate howling waste, instead of the fair prospect that is now presented to our eye.

The Pope of Rome, by his own *sovereign authority*, has divided the territory of the United States into twelve dioceses: viz; those of Boston, comprising New England. New York, comprising New York and part of New Jersey. Philadelphia, comprising part of New Jersey, Pennsylvania and Delaware. Baltimore, comprising Maryland, Virginia and District Co umbia. Charleston, comprising North Carolina, South Carolina and Georgia. Mobile, comprising Alabama and Florida. New Orleans, comprising Mississippi and Louisiana. Bardstown, comprising Kentucky and Tennessee. Cincinnati, comprising Ohio. Vincennes, comprising Indiana. St. Louis, comprising Missouri. And Detroit, comprising Michigan.

These diocesses are intrusted to the care and jurisdiction of an Arch Bishop and twelve Bishops, most of whom are foreigners, thoroughly schooled in the intrigues of the Romish church, and the despotism of Catholic courts. Their number of churches in the United States, are 401, located as follows:

Louisiana,	27	Delaware,	3
Alabama,	10	New Jersey,	6
Florida,	3	New York,	44
Georgia,	22	Michigan,	15
South Carolina,	11	Ohio,	29
North Carolina,	12	Kentucky,	27
Maryland,	56	Missouri,	81
Virginia,	11	Illinois	10
District Columbia	4	Arkansas,	3
Pennsylvania,	57	Indiana,	9
Connecticut,	3	Maine,	2
Rhode Island,	5	Vermont,	6
Massachusetts,	12	Tennessee,	1
New Hampshire.	2	Mississippi,	1

The number of Priests is 341; Mass houses about 300; Catholic colleges 10; Seminaries for young men 9; Theological seminaries 5; Novitiates for Jesuits 2; Monasteries and Convents with Academies attached for young ladies 31; Seminaries &c. for young ladies 30; Schools of sisters of charity 29; Academy for colored girls at Baltimore 1; Female Indian School in Michigan 1. Total number of Catholic institutions for the education of Protestants and Catholicks, 118. There are seven Catholic Newspapers published: Two at New York and one each at Boston, Philadelphia, Charleston, Cincinna-

ti and St. Louis. The Catholic population of the United States exceeds 500,000. It is increased annually by the arrival of large numbers of emigrants said to be from 100,000 to 150,000. Does all this augur nothing? And are these things so? They are; and must show the *probable tendency.* And do they not alarm you? And will they not stimulate us to put forth all our energies to stop the progress? Dear brethren, we beg you to pause; reflect! let us rise en masse before it is too late, and to the influence of the Roman Catholic say, thus far and no further shall thou come. You may think we are scared before we are hurt. But we tell you, our blood-bought liberties may ere long receive an awful shock. The star spangled banner which has waved over these United States for sixty years, may, without a mighty change, ere twenty more shall have winged their flight to eternity, be shrouded in the deepest, the most awful and solemn gloom. The vivid lightning is already playing upon the cloud that is gathering in the far West, and the distant rumblings of the portentous thunder are heard distinctly from West to East, and from North to South; and ere long, without the interposition of divine Providence, this mighty cloud may burst over our heads: then may we bid a long, awful and endless farewell to our liberties, either civil, political or ecclesiastical. Brethren, are these things facts, or are they a mere chimera? We wish they may be so; but be not mistaken: for, while we are singing the syren song of peace, peace, sudden destruction may be in, waiting at our doors.

In conclusion, we say, how are we to avert the storm that seems to be hanging over us? Is persecution the proper remedy? No. Are riots and violence? No. Is a thoughtless mob excited to destroy their property or temples? By no means. *Toleration* is our peculiar boast. Let it be fully and sincerely manifested towards all. To combat error, we should use argument and kindness, with a becoming zeal towards God. Contend earnestly for the faith once delivered to the saints. And give no cause of offence, either to Jew or Gentile. All the watchmen on the walls of Zion should sound the alarm in the holy mountain, and say, spare thy people Lord God Almighty, and give not thy heritage unto reproach. All christians should unite in an effort of prayer, for God has said, He would hear and answer. The Bible, that blessed book, that teaches revealed religion, should be esteemed by all—should be read by all. Wherever it makes its way,—wherever its leaves are opened, error and delusion will vanish as the mists of morning before the rising splendor of the sun. The powers of darkness will recede like spectres, before the bursting of the day-spring from on high. False gods and

altars will fall together in the dust; and thus, nation after nation will be converted, and empire upon empire conquered, and christianity spread from clime to clime and from pole to pole, until the final arrival of that blessed day, when the knowledge of the Lord shall literally cover the earth, as the waters do the great deep,—when there shall be but one people, and one God, and countless millions of the redeemed shall exclaim with rapture, Hallelujah, the Lord God omnipotent reigneth.

And there followed another angel saying, Babylon is fallen, is fallen that great city, because she made all nations drink of the wine of the wrath of her fornication.

BERRYMAN HICKS, *Moderator.*

PHILIP RAMSAUR, *Clerk.*

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